

From Naxalbari to Al-Aqsa Flood: South Asians in Total Solidarity with the Palestinian Armed Anti-Colonial Liberation Struggle

PAISA (People's Anti-Imperialist Study & Action) and **Lal Morich - Organizing Committee** stand in total unconditional solidarity with the Palestinian people's armed struggle to liberate their lands from the genocidal zionist entity.

The Al-Aqsa Flood offensive, which began October 7 at dawn, has struck a righteous blow against the entire settler-imperialist order. In the tradition of all great Third-World people's uprisings, the enemy has been caught off guard, while the oppressed and exploited masses have gained new confidence in their cause. Like the Naxalbari peasant revolt and the Tet Offensive of the late 1960s, or the 1994 Zapatista rebellion, the Palestinian resistance's bold guerrilla attack on the zionist settler regime has changed history and created new opportunities to advance struggles everywhere.

As South Asians in the imperial metropolis, too often our diasporic communities have failed to seriously support oppressed people's movements, whether in amerika or in the Third World. We've seen our communities cave easily to the dominant propaganda that paints all militant resistance and armed struggle as 'irrational violence' or 'terrorism.' No more. We will not waver when it comes to Palestine, just as we recognize the necessity for decolonization here in occupied Turtle Island. The history and current conditions of South Asia have taught us all too well that without armed struggle and political consciousness, there can be no true independence for the oppressed, no national liberation, and certainly no revolutionary transformation.

First of all, we uphold anti-zionism as described by Resistance News Network: "It is never over until imperialism is over. It is never over until all land, from the river to the sea, has been returned to the indigenous Palestinians and the occupation has been totally dismantled. It is never over until imperialism is over." For Palestine to live, 'israel' must die. Decolonization means the complete destruction of settler society.

For more than a century, Palestinians have been resisting foreign imperialist powers and zionist invaders. As with any protracted struggle against a heavily-armed, u.s.-backed enemy, the Palestinian people have made many advances and also faced severe setbacks. Over the past thirty years, even with the insurrectionary explosions of the two Intifadas, the zionist occupation has increased its hold over Palestine. Abandoned by former allies, betrayed by their own leading political organizations, squeezed harder by the shifting neo-colonial order; it would seem ripe conditions for demoralization. But no, the Palestinian people's determination to be free has never faltered. As George Habash, founder of the Popular Front for the Liberation of Palestine, said, "Enemy planes can bombard our tents and homes, murder our elders and our children, but they can't kill the spirit of struggle in us."

October 7 signaled a qualitative leap forward. The much-vaunted 'security' of the whole settler colony crumbled with the success of Al-Aqsa Flood. The Palestinian armed resistance has sent a clear message to the enemy: no settler is safe on stolen land. With the battle intensifying, u.s. and european imperialist forces have rushed in to support the collapsing zionist entity.

Revolution is not a dinner party. The resistance fighters of Hamas and other factions will be labeled 'terrorists' regardless of what they do. All their lives they have endured the settler-colonial terror that is zionism. When these guerrillas strike back at the foot soldiers of colonialism—the euro-settler masses stealing Palestinian land—they are denounced for targeting 'innocent civilians.' Settlers are *not* innocent, they are invaders. To put this in its proper context, we look at the introduction to Sakai's *Settlers*: "In return for special privileges and a small share of the colonial loot these settlers became the loyal, live-in garrison troops of Empire over us. As such they objectively side with our oppressors and become imperialism's willing servants. Everywhere they are filled with white supremacy, national chauvinism, and a hatred and fear of the oppressed."

The anti-colonial upsurge in Palestine has reverberated around the world and heightened existing contradictions within amerika—itself a settler state, the "prisonhouse of nations." Our position as racialized diasporas in the imperial core, who are to a degree complicit in anti-Black settlerism, but also victimized by orientalist, Islamophobic white supremacy, has led to a distorted understanding of solidarity.

To correct that, we aim to forge a militant anti-colonial and anti-imperialist *internationalist* consciousness that emphasizes commonalities and interconnections across our peoples' various struggles.

Right now, as the zionists threaten a ground invasion of Gaza and the u.s.-funded bombing campaign attempts to exterminate the people of the besieged Strip, many Third-World diasporic peoples have exhibited confused, equivocating politics. It is time for us to intentionally combat liberal respectability politics and 'pacifism,' and identify them for what they are: tools used by ruling classes all over the world. Whether here in the belly of the beast, in occupied Palestine, or in the semi-colonial periphery of South Asia, the 'all lives matter' narrative—condemning 'violence on all sides' and seeking to equate the oppressed with their oppressors—is deployed to undermine revolutionary consciousness and the urgency of armed struggle.

These tools of the enemy have also found a natural home among the liberal-reformist petty bourgeoisie, who may sympathize with the plight of the oppressed but on the whole would rather they remain disarmed victims. For if the oppressed masses were to take up arms and break their chains through revolutionary violence, as we are witnessing them do in Palestine, the petty bourgeoisie as a class would be at risk. When non-Palestinian Muslim peoples, of various class positions but especially petty-bourgeois, succumb to the superficial concern over how Palestine's resistance 'makes Muslims look bad,' they are aiding the zionist enemy.

Throughout history, Third-World peoples who have armed themselves to smash oppression and exploitation have been branded as 'savages' and 'criminals.' In South Asia, the communist-led People's War raging across much of central and eastern India—set into motion by the spring 1967 Naxalbari armed Adivasi uprising—has consistently been branded as 'terrorism' and 'extremism' by the neo-colonial ruling class. Same with the Kashmiri people's resistance to military occupation and hindu colonization of their lands. The Brahmanist hindu fascist project maintains a close alliance with the zionist regime and acts as the junior partner of u.s. imperialism in the subcontinent. All these powers share an obsessive genocidal drive to subjugate Muslim peoples and crush revolutionary movements. This is why we must connect struggles and recognize common enemies. The ruling classes are already unified against us. South Asians who speak up for

Palestine but are silent on Kashmir are demonstrating a surface-level, inconsistent, and ultimately false solidarity. We cannot say ‘solidarity with Palestine’ without an uncompromising opposition to the Indian state, which is the chief importer of zionist weaponry in the world today. The aerial bombings of Bastar—targeting CPI (Maoist) guerrillas—are carried out with the full support of the zionists and the u.s. Empire. If our enemies can coordinate, we must as well.

Class contradictions will only continue to sharpen. As South Asians in the imperial core who are planting seeds of revolutionary consciousness and spurring action among our diasporic peoples, we are driven by a desire to grasp genuine internationalism. Unlike the experience of our siblings in the u.k.—where South Asians through the ‘60s–‘80s organized powerful anti-fascist and anti-capitalist movements alongside other oppressed peoples—our political life in the u.s. has been sterile. To learn from that example and to go even further, South Asian diasporas must now work to reconcile class and religious struggles in our own communities and forge revolutionary unity on a new terrain of militant anti-imperialist politics.

We currently sit at an advantage compared to the toiling masses in South Asia, who are subjected to capitalist super-exploitation, caste violence, and feudal patriarchy. This is a sobering reality but also an opportunity to educate, mobilize, and organize our communities. The courageous Palestinian movements here in the imperial core are attacked by zionists precisely *because* they pose a threat, whereas for us South Asians, we have yet to build ourselves up to seriously confront the global power of hindutva and the many ruling-class forces active in the diaspora. BJP/RSS agents organize in numbers and in the open, pushing their pro-zionist Islamophobic poison. To take the fight to them, we need to cultivate genuine South Asian proletarian solidarity here and now. It is not just a class position but a revolutionary outlook. In the name of the martyrs of the People’s War and in solidarity with the Palestinian armed resistance and all liberation movements, now is the time to develop revolutionary discipline and fortitude to transform ourselves into reliable fighters against all forms of settler colonialism, imperialism, and fascism.

Lal Salam to the Intifada!
Eternal Glory to the Martyrs of Palestine!
Death to amerika, zionism, and hindutva!

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